



THREE POSITIONS

Concerning the

-
- 1 Authoritie of the Lords day.
 - 2 State of the Church of Rome.
 - 3 Execution of Priests.
-

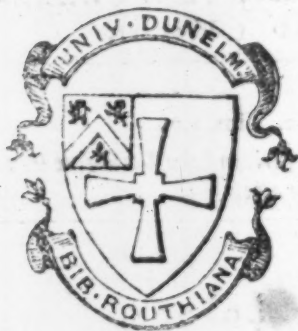
ALL WRITTEN VPON SPE-
ciall occasions by JAMES BALM-
FORD *Minister.*

2. Tim. 2.7.

*Consider what I say, and the Lord giue thee vn-
derstanding in all things.*

AT LONDON,
Imprinted by Felix Kyngston for
RICHARD BOYLE, 1607.

By James Balcanquhall is a
Dialogue concerning the Unlawfulness
of Playing at Cards or Tables or any other
game consisting in Chance. - London
for Richard Bore 12/MO. -
The Dedication is dated 1593. -
In the B. Museum are two Editions,
one of the Date 1623





TO THE RIGHT
HONORABLE, AND
VERTVÔVS LADY THE

LADY MARGARET Countesse of Cum-
berland; JAMES BALMFORD (*an un-*

profitable servant of Iesus Christ)

wissheth all true honor in this life,

and eternall glorie in the

life to come.



Will honor them, who ^{1.Sam.2.30} honor me, saith the Lord
of Lords : but in no one
thing is that Lord more
honored, than in a religious sanctifying
of the Lords day, which is an holy Signe ^{Exod.31.13}
betweene the Lord and vs, that he
doth sanctifie vs to be his people, and that
we sanctifie him to be our God. Of which
day it is thus written; If thou turne a-
way thy foote from the Sabbath, fro ^{Isa.58.13.7}
^{14.}

A 2

doing

doing thy will on mine holy day,
 and call the Sabbath a delight to
 cōsecrate it as glorious to the Lord,
 and shalt honour him, not doing
 thine owne waies, nor seeking thine
 own wil, nor speaking a vaine word,
 Then shalt thou delight in the Lord,
 and I will cause thee to mount vpon
 the high places of the earth, and feed
 thee with the heritage of *Iacob* thy
 father: For the mouth of the Lord
 hath spoken it. *In which words we may
 obserue, 1. How highly the Lord esteemeth his Sabbath. 2. How religiously the
 people of God are to sanctifie the same.
 3. That they, who make no conscience of
 such sanctifying the Sabbath, can neuer
 delight in the Lord, what profession soe-
 uer they make: and 4. That religious
 sanctifying the Sabbath, as it is a princi-
 pall part of Godlinesse, so it hath a speci-
 all promise of speciall blessings, euen in
 this life. With these, and many other
 most gracious words, would God per-
 swade*

swade man to bee holy. But man hath sought out many inuentions, and amongst the rest, this conceipt; That the Lords day is not the ordinance of God. Vpon which ground many make no more conscience of sanctifying the Lords day, than of keeping holie daies (so called) ordained only by humane authoritie; and some, by writing, not yet published, haue opened a gappe to much licentiousnesse. To stoppe which gappe (as I may) I haue endenoured to proue; That the Lords day is an ordinance of God. Which Position, with two other, concerning the Church of Rome, and Execution of Priests (written vpon iust occasions, and by perswasion, the former of your Honor, the other of that right Christian Noble-man, of most honorable memorie, Henry late Earle of Huntington) I haue published vnder your Right Honorable name; As knowing your well informed zeale for the Lords day, and against the Synagogue of Rome

to be such, that England were the happiest nation in the world, if all noble personages were indued with the like; And (withall) hoping, that by these, and other more Diuine Treatises, the same shall be yet more and more inflamed, to the glorie of God, and comfort of your owne Saule.



THE FIRST POSITION.

THE LORDS DAY,
commonly called *Sunday*,
is an ordinance of
G O D.



If this bee true, that man is not to pollute ^a what God hath sanctified; and If *Saturday* (so called) were sanctified by God, I appeale to the consciences of Gods people for iudgement, whether Man can make *Saturday* common, without warrant from God himselfe. If not; then *Saturday* is made common, either in regard of some Ceremonie, or by God himselfe, for some other speciall cause: As hee permitted a man vnclane, ^b or in a long iourney, to make common the *Passeouer* (which otherwise was to be kept) in the first mo-
* Act. 10 15
^b Numb 9, 10, 11.

neth, That there was no Ceremony in the *Jewes Sabbath* to bee abrogated by the comming of Christ, I haue proued in another Discourse, which with fundrie points concerning the *Sabbath*, I am desirous to publish hereafter, if God will. In the meane while, I desire the Reader to consider these brieife notes. 1. That the *Sabbath* was made ^e for man, yea so, that great care is had of seruants their rest: which is no ceremoniall respect. 2. That the Learned do so disagree about the supposed Ceremony, that one affirmeth *Rest*, and denieth *The seuenth day*; another affirmeth the *seuenth day*, and denieth *Rest* to be the Ceremony. 3. That the fourth Commandement (which by cōsequence gaue confirmation to *Saturday* before Christ his death, as now to *Sunday*) and euery word thereof, was ^d twice written by the finger of God in tables of stone: To shew, ^e That the Decalogue, as it was preached to the Church immediately by God himselfe, (before it was written by God, and deliuered to *Moses* on the *Mount*) so it is eternall as God himselfe; As the Gospell preache^d by Christ himselfe

* *Mark*. 2.

27.

Deut. 5. 14.

15.

* *Exod*. 34.

1. &

^e 19, 11. &

20, 1.

Deut. 4, 12,

13, 14.

Gen. 17, 9,

18, 22, 23.

selfe, who was God as well as Man, is e- *Gal. 3. 19.*
 ternall. Whereas Circumcision, and the *Heb. 12. 27.*
 ceremoniall Law, brought from God to *28. & 21.*
 the Church by *Abraham* and *Moses*, was *Ec. & 8. 2.*
 temporall. 4. That none of the other nine
 Commandements (except the second by
 Papists) is said to be in any part ceremo-
 niall. 5. That *Saturday* of it selfe without
 the consideration of *Rest*, or the number
Seuen, (both which are also liable to *Son-*
day) cannot signifie any thing to come.
 6. That it was sanctified ^f in *Paradise* *Gen. 2. 3.*
 (though not expressly named) and there-
 fore not instituted at the first, to signifie
 Christ to come, and therefore no more a
 Ceremonie, to be abrogated by the com-
 ming of Christ, than Marriage which *5 Gen. 2. 23.*
 was also instituted in *Paradise*, and is si- *24.*
 guratiuely applied to signifie ^h the spiri- *h Ephes. 5.*
 tuall coniunction betweene Christ and *25. & 6.*
 his Church.

But let it be supposed, that *Saturday*
 was ceremoniall. What other thing is
 thereupon to be inferred, but, that there-
 fore it ceaseth to be *Gods Holy day*? But
 can we imagine, that God would take no
 order, that another day should be esta-
 blished

blished for his owne worship? Did hee
 sanctifie a Sabbath in the time of inno-
 cency, and when there were none to keep
 it but *Adam* and *Eue*? And would he not
 appoint a Sabbath in the time ⁱ of *Rege-*
^{28.} *neration*, & when his people were ^k mul-
^k *Isa.* 2, 2, 3. tiplied, his *Sonne* ^l King in *Sion*, and the
^l *Psal.* 110. power of his rod such, that (as it was pro-
 1, 2, 3. phesied) *His people should come willingly at*
the time of assembling his army in holy beau-
tie? Did he himselfe, not only institute a
Seuenth day in Paradise to our first Pa-
^m *Exod.* 20. rents, but confirmed it also ^m to the *Iewes*?
 1, 8. And will he leaue *Christians* (ⁿ *Achosen*
ⁿ *1. Pet.* 2, 9. *generation, and Royall Priest-hood*) with-
 out a Sabbath sanctified by his Diuine
^o *Exod.* 31, authoritie; considering the Sabbath ^o is a
 13, 17. *Signe* that wee may know that hee is the
^p *Ezech.* 46. Lord, who doth sanctifie vs to be his peo-
 1, 2, 3. ple? And to what other end, than ^p to
 worship him our Sanctifier? Lastly, when
 the *Passouer* was not kept in the first mo-
 neth, because of vncleannesse, or a long
 journey, did God suffer it either to be com-
 mitted, or translated, as it seemed good to
 the *Israelites*? Nay, he himselfe ^q nomi-
^q *Num.* 19, 10, 11. nated the fourteenth day of the second
 moneth,

moneth to be kept for the *Passeouer* in those cases. Was God so zealous for the *Passeouer*, a ceremoniall Sabbath, & therefore temporall? And would hee neglect *The seventh day*, a morall Sabbath, and therefore eternall? Sith in the fourth precept he commandeth *A seventh day* to be holy for euer. For as hee commaundeth *Worship* vpon the *Sabbath*, prescribing neither *Iewish*, nor *Christian*; so he commandeth *A seventh day* to be the *Sabbath*, prescribing neither *Saturday*, nor *Sunday*. So that the fourth Commandement and euery word thereof (without any alteration) doth belong to Christians, as well as to Iewes. If so, then I conclude, that (whether *Saturday* were made common, because of a ceremony, or for some other respect) some other day in place thereof was sanctified to holy worship, by diuine authoritie.

If it be objected, that whereas by God himselfe, the institution of the *Iewes* their Sabbath, was commanded vnto *Adam*, and the cōfirmation thereof promulgated to the *Israelites*, with the rest of the Decalogue: It is strange, that it should cease
(not

(not of it selfe, as being ceremoniall, but) for some other speciall cause; and another day appointed in the place thereof, and that by God, and yet it is not knowne, whether immediately, or by whom, God made this alteration; I answer; that as God, at the last day, will iudge the world

by the man whom he hath appointed; so in the meane time he doth gouerne the Church by his *Sonne*, whom hee hath placed King in *Sion*. So that whatsoeuer the *Sonne* doth is authenticall, and of Diuine authoritie. Not only because hee is God & blessed for euer, but also in that he is that great Prophet ^u like vnto *Moses*, whom we are to heare; For he doth nothing of himselfe * but as his *Father* taught him. But that Christ the *Sonne* of the liuing God sanctified that other Sabbath day, I thus proue.

If the *Sonne* bee as faithfull in all his owne house, in things concerning the worship of God, * as *Moses* the seru-
uant; If Christ bee the *Messias*, & who should teach vs all things: If *Moses* prescribed euery thing belonging to the Tabernacle z euen to a paire of snuffers;
If

* *Act.* 17. 31

* *Psal.* 2. 6.

Job. 5. 22.

Col. 3. 1. &

2. 20.

* *Rom.* 9. 5.

1. *Tim.* 6.

14. 15. 16.

^u *Deut.* 18.

18. 19.

Act. 3. 20.

22.

* *Ioh.* 3. 32.

33. & 8. 28.

* *Heb.* 3. 2.

5. 6.

* *Ioh.* 4. 19.

20. 25. 26.

* *Exod.* 25.

9. 38.

If the things belonging to the house of God, be few in cōparison of those which belonged to the Tabernacle of *Moses*, because the houre is come, when ^a wee must worship the *Father in Spirit* and *Truth*, that is, spiritually, ^b without the intolerable ^c yoke of carnall ^d rites; If a *Sabbath* be as necessarie vnto the edification of Christ his house, as a paire of snuffers to the seruice of *Moses* his Tabernacle: then (without doubt) *Saturday* being made common, Christ appointed some other day to be a Sabbath vnto his people, as the Leuiticall Priest-hood being ceased, ^e he sanctified another Ministry vnder the *Gospell*.

^a *Ioh. 4. 23.*

^b *Gal. 3. 3.*

^c *Act. 15. 10*

Gal. 4. 3.

^d *Heb. 9. 1.*

^{10.}

^e *Heb. 7.*

11. 12.

Ephes. 4. 8.

11. 12.

^f *Mat. 5. 17.*

Againe, whereas Christ came ^f not to breake, but to fulfill the Law, and the Law doth command one day of seven to be a Sabbath, as is said; Therefore Christ did either cōfirme *Saturday*, or sanctifie some other day of the weeke: but that he confirmed *Saturday* none will affirme, therefore, he sanctified some other day of the weeke: Which to be *Sunday*, I thus proue.

We see that *Sunday* is generally kept holy in all the Churches of Christ; And there

there is nothing to the contrarie, but that it hath been sanctified In, and since the Apostles time. If then God, by Christ, hath sanctified a Sabbath vnto *Christians*, it must necessarily follow, that either the Church hath neuer regarded, but neglected the ordinance of GOD, for many hundred yeeres; or else, that *Sunday* was sanctified by *Christ*. But the former is not easily to bee admitted, considering the Church ^g is the *Pillar of truth*, therefore the later more willingly to be receaued.

Againe, if the *Sonne* ^h doth whatsoever the *Father* doth; and if the *Father* hath committed all iudgement to the *Sonne*, ⁱ that all men should honor the *Sonne*, as they honor the *Father*; then, as the *Father* sanctified *A seuenth day*; ^k as on which he finished his works of Creation, and ^l was declared mightily to be the liuing God, ^m to his owne honor, (and therefore ⁿ did call it *mine holy day*) For it was not a shadow of *Sanctification* (as some dreaming of a ceremony, do imagine) but *A Signe* to Gods people of their *Sanctifier*, that is, A tokē, or memorial that they may know that the *Creator* is the *Lord*, who doth sanctifie

^g 1. Tim. 3,

^{15.}

^h Ioh. 5, 19,

^{21.}

ⁱ Exo. 22, 23

^k Gen. 2, 2, 3

^l Rom. 1, 19,

^{20.}

^m Exod. 31,

^{13. 17.}

ⁿ Iſa. 58, 13.

sanctifie them to bee his people: So the
Sonne sanctified that day, ° whereon he ° *1. Cor. 15,*
 consummated, and sealed his workes of *16, 17, 57.*
Redemption, and was declared mightilie, *Rom. 8, 34.*
 P to be the *Sonne of God*, to his owne ho-
 nor. Which was *Sunday*, called for that re-
 spect, q *The Lords day*, as shall bee de-
 clared hereafter. For * vpon that day
 † Christ rose againe for our *Iustification*,
 and manifested himselfe to be † the spiri-
 tuall King of his Church, by miraculous
 giuing the power of the *Holy Ghost* vnto
 his Apostles. So that, *Sunday* is a signe, or
 memoriall vnto *Christians*, that they may
 know, that the *Redeemer* is the *Lord*, who
 doth sanctifie them.

If it bee demaunded why *Christians*
 should so honor the *Sonne*, that they neg-
 lect the *Father*; and so celebrate the me-
 moriall of the *Redeemer*, that they neglect
 the memoriall of the *Creator*? Seeing it is
 written, † *The houre is come, when the true*
worshippers shall worship the Father in Spirit
and Truth; & by the light of nature ° *God* ° *Ab. 14, 15,*
 is glorified, as hee is *Creator*; I answered: & *17, 23, 24*
 That it is not so; for *A sennith day*, (though
 not *Saturday*) is still sanctified. Which to
 be

be sufficient to celebrate the *Creator*, the fourth Commandement prescribeth neither this, nor that seventh day, but one of seven, doth evidently proue. So that whereas *Sunday* is *The Lords day*, and withall *A seventh day*, we may obserue, that Christians * glorifie the *Father* in the *Sonne*, and celebrate the *Creator* with the *Redeemer*. By whom a New creation (though spiri-
 * Job. 14. 13. tuall) was performed * according to the
 * Isa. 65. 17. prophecy of *Isaiah*.
 & 66. 22. 23

Lastly; If it may appeare by the word, that *Sunday* was confirmed by the Apostles practise, and preceptiue ^{exhortation} execution, then *Sunday* hath authoritie, not from the Church, but from Christ. But it appeareth by the word, that *Sunday* was so confirmed; therefore it hath authority not from the Church, but from *Christ*.

That the sequelle of the Maior may better appeare, I will manifest the Minor, by these three places of holy writ: viz. *Act. 20, 6, 7.* and *1. Cor. 16, 2.* and *Renel. 1, 10.* For, in the first place three things are to be obserued. 1. That *Paul* abode at *Troas* seven daies. 2. That it is not said; The Disciples were called of purpose to his

his preaching, but *Being come together to breake bread*, that is, to be partakers of the Lords Supper. And 3. That, ready to depart on the morow, he continued his preaching, till midnight; Then it will appeare, that *Sunday* (there called *The first day of the weeke*, in respect of the *Jewes* their account, to whom *Saturday* was the seuēth, that is, the last day of the weeke) was sanctified to holy meetings, and exercises. And that *Paul* waited (as at *Philippi* 7 for 7 *AM. 18.* the Sabbath of the *Jewes*, so) at *Troas* for 12. 13. the Christians their Lords day. Which he would not haue done, being an Apostle, and hauing such hast of departure, if *Sunday* had not been sanctified, by greater authority than the ordinary authority of the Elders and Brethren.

If it be obiected, that (according to the originall) the words bee *One of the Sabbathes*, in the two former places, and therefore it is vncertaine, whether *Sunday* bee meant in those places, rather than *Saturday*, I answer; That, by the same reason, it is vncertaine whether our blessed *Saviour* did arise againe the third day = according to the Scriptures: For all the E- *1. Cor. 15. 4.*
 B *uangelists*

^a *Mat. 28.1* *uangelistes* ^a vse the same words, when
Mark. 16.2. they report, That *Mary Magdalen*
Luke 24.1. went to seeke Christ, when he was risen.
Ioh. 20.1.

But more fully to confute this Argument, three things are to be noted. 1. That in the originall the numerall (*One*) is put for the ordinall (*First*). For *Marke* having said in the second verse of his 16. chapter, *One of the Sabbathes*, speaking of *Mary Magdalen* her seeking of Christ, chaungeth the words in the 9. verse, and saith; *The First day*; shewing that Christ was risen. And that *Sabbathes* is put for *Weekes*. As in *Leuit. 25. 8.* it is written; *Thou shalt number 7. Sabbathes* (that is weekes) *of yeeres*. Secondly it is to be obserued, That in both places only Christians are said to haue these meetings: For they, who came together, are called *Disciples & Churches*, and are said *To breake bread*, that is, To receiue the *Communion* ^b which none but Christians may do. And therefore in both places the *Spirit of God*, in two sundry writers *Luke* and *Paul* vseth these words; *The first day of the weeke*, rather than, *The Sabbath day*, more distinctly to expresse that day, which was sanctified by Christians.

Whereas

Whereas at *Philippi*, where no Disciples were as yet, *Paul* is said ^c to go on *The Sabbath*, to the place, where the *Jewes* ^{12.18.} were wont to pray, after he had bin there certaine daies. For what neede had the Christians being none but themselves, to neglect the *Lords day*, for the *Jewes Sabbath*? Thirdly, note that it is said; *Euery first day*. *1. Cor. 16. 2.* and consider whether there be any probability, that the Apostle would haue them come together euery *Saturday*. If not, it followeth necessarily, that by *The first day of the weeke*, *Sunday* is vnderstood.

In *1. Cor. 16. 1. 2.* we are yet further to consider, that the Apostle saith; *As I haue ordained in the Churches of Galatia*, which argueth *Generality*, and *Euery first day*, which argueth *Perpetuity*, So that by this place, holy assemblies vpon *Sunday* may seeme, as generall in those times, so confirmed for euer, by a preceptiue exhortation. For as in this speech ^d *Let euery one*, ^{d 2. Tim. 2.} *that calleth on the name of Christ, depart* 19. *from iniquitie*, a preceptiue exhortation to call on the name of Christ, is implied, howsoeuer only departing from iniquity

bee expressly commaunded. So in this speech deliuered by an Apostle, *Every first day of the weeke let euery one of you put aside*, is implied a preceptiue exhortation, to come together vpon the first day of the weeke, howsoeuer only putting aside be expressly commanded.

If it be obiected, That these meetings were only to gather for the Saints, I deny it. For it is said, *Act. 20. 7.* That the Disciples came together to break bread, which importeth other holy exercises. Againe, If no more were vnderstood than expressed, then Christians confirmed in the faith, were lesse religious vpon their settled and sanctified holy day, than they were ordinarily, if not euery day, at their first entrance into their holy profession. For then they mette together * not only to breake bread, but vnto doctrine also, and prayers. Lastly, The Apostle, who was so zealous to sanctifie the Lords day at *Troas*, would (no doubt) reprove in this place so great neglect of *The Lords day*, if such a matter were then to be supposed.

As for *Renel. 1. 10.* if nothing else were vrged, but the consideration of the two former

* *Act. 2.*
42. 46.

former places, it doth sufficiently appeare,
that by *The Lords day* is meant *The first*
day of the weeke (now called *Sunday*) accord-
ing to the iudgement of all the learned.
Against which streame to striue, by ma-
king a doubt without reason (at least pro-
bable) is to bewray a proud conceipt of a
private opinion. But howsoever this be
sufficient, yet for the godly their sake, I
will say somewhat more than inough.

It is the iudgement of the learned (and
I see nothing to the contrarie) That as
Paul praying in the Temple * fell into a * *Act. 22. 17*
traunce; so *John* sanctifying the *Lords*
day, was rauished in spirit. If so, how can
we imagine, That *John* banished ^f in the ^f *Reuel. 1. 9*
isle *Patmos*, hauing no cause to cōstraine
him, nor occasion to induce him, should
rather sanctifie the *Jewes Sabbath*, than
the Christians holy day? Againe, If we find
these titles, *Our Lord*, or *The Lord*, so at-
tributed to the *Sonne*, that he is called
^g *The Lord of Lords*, and by the title *Lord* ^g *1. Tim. 6.*
^h distinguished from the *Father*, and the ^h *14. 15.*
Holy Ghost, so that in few (if any) places ^h *1. Cor. 12.*
of the new Testamēt it is applied distinct-
ly, by way of title, to any but to the *Sonne*, ^{4. 5. 6.}
Ephes. 4. 4.
5. 6.

will any who saith *Iesus is the Lord* (speaking by the *Spirit of God*) make any doubt that by *The Lords day* is meant that day, which was especially sanctified to the honor of Christ? And will any Christian considering that which is said, be yet doubtful, whether that were *Sunday*, or no? Lastly *Beza* in his note vpon *1. Cor. 16. 2.* reporteth, That, in one *Greeke* copy, these very words, *The Lords*, be added to *Euery first day*. Which sheweth manifestly, That not the *Iewes* Sabbath, but *The first day of the weeke* was called *The Lords day*.

If then in 3. places of holy Scriptures written by 3. holy men inspired by the *Holy Ghost* (of whom *Luke* was an *Euangelist*, *Paul* and *Iohn* Apostles) we finde, *The first day of the weeke* (according to the computation of the *Iewes*) now called *Sunday*, sanctified to the worship of God, yea so, That *Paul* waited for it at *Troas*, and doth preceptiuelly exhort the same (though by implication) to be sanctified euery weeke amongst the *Corinthians*, as in other places; and it obtained the name of *The Lords day*, as being specially sanctified to the honor of our *Saniour*, wee may

may conclude, That it appeareth by the Word, That the *Lords day* called *Sunday*, was confirmed by the Apostles practise; and preceptiue exhortation.

Now the Minor, or assumption of the former syllogisme is manifested, I am to confirme the sequele of the Maior, or proposition. Wherein two things are to be proued. 1. That *The Lords day* was not established by the ordinarie authoritie of the Church. And 2. That it was established by the Diuine authoritie of our *Sauour Christ*. The reason of both is; because it was established by the Apostles.

The former (though euident by that which is said) will yet further appeare; If we grant, That the *Primitiue Church* attributed as much to the Apostles, who first ⁱ planted the same, and (for the performance of that worke of God) were ^{11. Cor. 3. 6.} ^{10.} indued with extraordinary gifts, inspired by the *Holy Ghost*, & instructed ^{k Act. 2. 4.} ^{1 & 1. 3.} by *Christ* 40. daies after his resurrection: as *Israel* did to *Moses* their Law-giuer. But while *Moses* liued the *Israelites* tooke all ^{m Leuit. 24.} ^{11. 12.} their directions from him; yea so, That ^{Num. 15.} ^{32. 33. &} not only in difficult cases ^m of blasphemy,

B 4

Propha- 27. 1. 2.

Prophaning the Sabbath, and Daughters inheritance, not formerly ruled by Moses, they came to him to know the minde of the Lord; but also in all things about the Tabernacle ^a euen to a paire of snuffers, the worke-men, though miraculously inspired with cunning, were altogether directed by him, who had his instructions immediately from GOD. Can we then thinke That the Disciples came together euery first day of the week of themselues, though by generall consent, without the authoritie of the Apostles so directing them? If they had attempted such a thing, how could they haue answered this question, *• Came the word of God out from you?* A question made by the Apostle in a supposition, that the *Corinthians* misliking *Pauls* directiōs touching silencing tongues without interpretation, and women in the Churches, would happily say, That they were of another opinion. So that it importeth this reply. *But I pray you consider, that the Apostles are the first teachers of the Church, hauing receiued their instructions, either immediatly frō Christ his mouth, or by reuelation, therefore the Church is to*
be

• *Exod.* 31.
3. 6. & 39.
37. 42. &
35. 38. 40.

• *1. Cor.* 14.
36. 37.

be ordered by them. If then worke-men, cunning by inspiration, could not make a paire of snuffers without *Moses* his direction, nor the Church in *Corinth*, by it owne authority, permit the manifestation of the extraordinary gift of the spirit to be in their publique assemblies without interpretatiō, could *The Lords day* (a matter of so great regard) bee established without the authoritie of the Apostles?

Againe, Whereas the Apostle hauing reprobued certaine male vsages amongst the *Corinthians*, and taken some order for reformatiō of y^e abuse of *Lone feasts*, which were of good vse at the first, but tending, at last, to the prophaning of the Lords Supper, cōcludeth thus, *P Other things wil I set in order, when I come*: Is it not euident, that y^e Church could do litle, or nothing, much lesse establish *Sunday* to bee the Lords day, without Apostolique authoritie? Lastly, If *Titus* an *Euangelist* & could not reforme *Creta*, nor ordaine *Elders*, but as he was appointed by *Paul*, I see not but that all things in the Church were ordered and ordained by the Apostles. If by the Apostles, then by Christ. Which is the second

P 1. Cor. 11.

34

1 Tit. 1. 5.

second point in the Maior now to be produced.

If we receiue the writings of the Apostles, as the Word of God, why not their constitutions accordingly? I meane not vnwritten verities, or rather the very lies of Antichristian Papists, but such ordinances, as are mentioned and commended in the Word. For the Apostles were

¹ *Act. 1. 2. 8.*
² *12. 15.*

¹ *1. Cor. 7. 25*

¹ *Tim. 3.*

^{14. 15.}

¹ *Leuit. 24.*

^{13. 13.}

^{Num. 15. 34}

^{35. & 27.}

^{5 6.}

¹ *1. Cor. 11.*

^{23.}

chosen, and faithfull witnesses of those things, which they haue heard and seene; and (no doubt) as faithfull in all the house of God, as *Moses* was about the Tabernacle, and in gouerning *Israel*: But *Moses* did not direct the worke-men to make any thing, no not a paire of snuffers, but according to the patterne, which he saw in the mount, and in the said cases of *Blasphemy*, *Prophaning the Sabbath*, and *Daughters inheritance* answered not of himself, but consulted with God. Therefore the Apostles did not prescribe ordinances, but with such authority, that *Paul* (and so all) might say, *"I haue receined of the Lord (to wit Christ) that which I haue also deliuered vnto you.* But what neede these inferences? Doth not the Apostle charge

charge * *Euery man that thinketh himselfe* * & 14.37.
to be a Prophet, or spirituall, to acknowledge
that the things hee writeth to them, are the
Commandements of the Lord? If the things
 which he then writ, yiz. Directions about
Prophecy, Speaking with strange tongues,
and Silence of women in the Church, were
 the Commandements of the Lord, can
 we thinke him to be a true Prophet, and
 spirituall indeed, who perceiuing *The*
Lords day to haue been established by the
 Apostles, will not acknowledge it to be a
 Commandement of the Lord?

If it bee demaunded, when our Lord
 commanded his *Holy day*: I answer; The
 faithfulness and credit of the holy Apo-
 stles, are sufficient to perswade an humble
 Christian to receiue it as the Lords ordi-
 nance; though it be not certainly knowne
 when Christ did ordaine it. But it is pro-
 bable that he gaue commandement con-
 cerning the same, within those 40. daies
 after his resurrection. *When* (as it is writ-
 ten * in expresse words) *he gaue, through* * *Act. 1.2.3*
the Holy Ghost, Commandements vnto the
Apostles, whom he had chosen, and spake of
those things which appertaine to the King-
dome

dome of God. Now doth it not especially appertaine to the kingdome of God, that Christians should sanctifie their Lords day, wherein *✓* Christ crucified, *z* The *mystery* of godlines, and *a* *Saviour* of the world should be *** preached, as well as the *Iewes* had their Sabbath, on which *a* *Moses*, *A schoole master* *b* *to Christ*, and *A minister of the Letter* *c* which killeth was *d* preached?

Againe, If in those 40. daies Christ *e* appointed what Ministers should teach his Church for euer; how can it be, but that the also he appointed some Sabbath, wheron they should ordinarily performe the worke of their ministerie, as hee was wont *f* to do himselfe? Seeing it is prophesied, *g* That *y* power of his rod should be such, that *His people should come willingly at the time of assembling his army in holy beauty*. Seeing his Father (whose works *** he imitateth) appointed *h* as an high Priest, so a time, when (once in a yeere) he should enter into the *Most holy place*; and as other Priests, *i* so morning and evening sacrifices; and considering it is written *k* *To every purpose under beauen there*

y 1. Cor. 1.

23. 24.

e 1. Tim. 3.

16.

a Mat. 1. 21.

a Act. 10.

42. 43.

b Gal. 3. 24

c 2. Cor. 3. 6.

d Act. 15. 21.

e Eph. 4. 8.

10. 11.

f Luk. 4. 16.

g Psal. 110.

2. 3.

*** Ioh. 5. 19.

h Levit. 16.

2. 29.

i Exod. 29.

44. 38.

k Eccles. 3. 1.

is an appointed time.

Lastly; If the Sonne be like his Father, as in teaching his Apostles 40. daies (for so long ¹ was Moses with the Father vpon the mount) so in speaking those things which appertaine to the kingdome of God, as his Father taught Moses all things belonging to the furnishing of the Tabernacle; and If the Sonne be like his Father in sanctifying a day to his owne honor, as hath been declared, Why may not Christians beleue, that Christ sanctified *The Lords day* within those 40. daies, as the Father ² confirmed *The seventh day* ³ *Dent. 9. 9* in those 40. daies, that Moses was with him on the mount? And the rather, because it is to be obserued, That the Disciples ⁴ assembled the two first daies of the two weeks immediatly following Christ ⁵ *Ioh. 20. 19. 26.* his resurrection; and that our Lord, not only of purpose sanctified both those assemblies with his holy and miraculous presence, but also (immediatly before his *Ascension*) commanded his Apostles ⁶ to wait, a few daies, for the promise of the Father; Which (by his prouidence, in whose power bee times, and seasons, as

Christ

Christ affirmed euen in this case) was fulfilled P. vpon a *Sunday*; and at the same time the Apostles first began the execution of their ministry, and preached Christ publicquely: But publique preaching is a speciall worke of the Sabbath day. It may therefore bee gathered, That Christ appointed his Apostles to sanctifie *Sunday*, whereon he would manifest himselfe to be King of *Israel*, as his *Father* instituted *A seuenth day*, as on which, he was manifested to bee GOD of heauen and earth.

Mark. 16.
1.2.
Leuit. 23.
15.16.
Act. 2. 1. 4.
14.
1 Nam. 10.
7.8.
Jsa. 58.1.
Ezech. 44.
22.24.
Act. 23. 14.
42.
1 Cor. 1.6.7.8

To conclude, If *Saturday* were made common, not by man, but by God himselfe, and that not for a Ceremony, but for some other cause; If God sanctified a Sabbath as well to Christians, as to *Jewes*; If every ordinance of Christ were an ordinance of God; If Christ were as faithfull in all his owne house, as *Moses* about the Tabernacle; If Christ came to fulfill the fourth Commandement, which prescribeth one day of seuen; If the Church of God bee not easily to bee condemned as neglecting the ordinance of God in sanctifying *Sunday* for many hūdred yeeres;

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If *Christ* were like his *Father* in sanctifying that day to his owne honor, whereon he was declared to be the *Sonne* of God, and King of *Israel*, to wit *Sunday*; If the day be so appointed, that the *Creator* is glorified with the *Redeemer*; If it appeare by the *Word*, that the first day of the week was confirmed by the *Apostles* practise, and preceptiue exhortation; If by the first day of the week be meant that day whereon *Christ* did rise againe, and that was *Sunday*; If in the *Word Sunday* be called *The Lords day* to the honour of *Christ* our Lord; If the warrant of *Sunday* consisteth not in the ordinarie authoritie of the Church, because it was established by the *Apostles*; If euery spirituall man be to acknowledge the ordinances of the *Apostles*, to bee the ordinances of the Lord; and If the *Apostles* were informed by *Christ* touching the *Lords day* within those 40. daies after his resurrection: I may safely hold this my Position; *The Lords day, commonly called Sunday, is an ordinance of God.*

THE



THE SECOND POSITION.

THE CHVRCH OF ROME IS
not the Catholike Church, neither yet
*hath continued an apparant mem-
ber of the same, euer since the
Apostles time.*



He Church is said to be Ca-
tholike, in regard of the v-
niuersality thereof; for this
word Catholike signifieth
Vniuerfall. The Vniuersali-
tie thereof consisteth in Times, Persons
and Places. For there is no age of the
world, no nation on the earth, and no sort
of people, that can be exempted from the
same. And therefore it is called The ce-
lestial Hierusalem, and said to be the con-
gregation of the first borne, which are
written in heauen. So that we are to be-
leeue, That as there hath been euer an
head (to wit Christ) so there hath been
also

Heb. 12. 22.
23.

also a body (to wit the Church) some where, or other, but the Church of Rome is a particular Church, confined within a certaine compasse, and hath not been a Church but since Christ his comming in the flesh, therefore it is not the Catholique Church.

2 The Catholique Church is an object of faith, according to the Apostles Creed, and therefore invisible, howsoever the members thereof (called by *Peter, Linely stones*) be visible, as they be men: *For faith is the evidence of things not seene*: But the Church of Rome is visible, therefore not the Catholique Church. *1. Pet. 2. 8. Heb. 11. 1.*

3 I grant, that as one man, so one particular Church may be called Catholike, but it is only in regard of the Catholique faith, (as being one, & the same throughout the Catholique Church) which that one man, or that one Church professeth: But the Church of Rome professeth not (indeed) the Catholike faith (as shal be in part shewed hereafter) therefore (in no sense) it can be truly called Catholique. But suppose it held the Catholique faith, yet were it not, for that cause, an object of

C

faith

faith according to the Apostles Creed, more than a particular man, or any other particular Church holding the faith. Here it is to be vnderstood, that howsoever we may say: This man, or that Church is Catholique, yet we may not say, and speake properly, This is the Catholique man, or That is the Catholique Church.

Rom. 10.
6. 8.

Cap. 1. 8.

Cap. 16. 17.
18.

4 That y Church of Rome holdeth not the Catholike faith, neither yet hath done for many yeeres, may be demonstrated in fundry fundamentall points. Let it be sufficient to produce though but one, yet that most fundamental, first it is called by an excellency, *The Word of faith*, preached by all the Apostles. And the rather that One, because it is the principall argument of that worthy Epistle, which *Paul* wrote to the Romans, whose faith was then published throughout the whole world. So that, if the Church of Rome swarue from this truth, it is manifest that it is the offspring, not of the true members of the Primitiue Church of Rome, but of the troublers of that Church, of whom *Paul* thus writeth: *Now I beseech you brethren, marke them diligently which cause diuision,*
and

and anoid them : For they that are such serue not the Lord Iesus, but their owne bellies, and with faire speech and flattering deceine the hearts of the simple. But what is that most fundamentall point ? Euen that same, which *Paul*, after a large and learned disputation, setteth downe as his peremptory iudgement in these words; *Therefore we conclude, that a man is iustified by faith,* *Rom. 3. 28.* *Without the Workes of the Law.* But the Church of Rome, that now is, holdeth, and for many yeeres hath held, That a man is iustified both by faith, and works, contrary to the conclusion; therefore the Church of Rome is not Catholique, but Antichristian.

§ I say Antichristiā, because it may be proued such, by many reasons, and that because it erreth in this point; but I only propound to wise and religious consideration this deduction: That Antichristian Apostasy, or Antichrist, is called, *The Mystery of iniquitie*, that is, a mysticall iniquity, that is, an iniquity which is indeed iniquity, but not perceiued, as Christ is called *The Mystery of godlinesse*, that is, a mysticall godlinesse, that is, godlinesse indeed,

2. Thess. 2. 7

1. Tim. 3. 16

deed, but not perceiued. But wherefore is Antichrist a mysticall iniquitie? Because his Righteousnesse, though glorious in shew, is iniquity in deed, because he attributeth Iustification thereunto. Now this is a mysterie to flesh and blood (which would faine reioyce in it selfe) that Righteousnes should be Iniquitie. Euen so is the Gospell a mysterie, for by it the Righteousnes of God is reueiled, which otherwise could not be perceiued of flesh and blood. For is it not a mysticall paradox to carnall reason, to say; God iustifieth the vngodly? which yet is cleere to him, who, vnderstanding the Scriptures, doth not only abhorre his foule iniquitie, but also disclaimeth his owne defiled righteousness, and by faith layeth hold on the righteousness of God, which is only by Christ, or Who trusteth not to his righteousness inherent, which tasteth of the caske, but to righteousness imputed, which maketh vs blessed. These things well considered; It may appeare, that as Christ is the mystery of godlines, not only because he is very God, though in the shape of a seruant, but also because the Word of Christ, viz. the

Gal. 3. 4.

Rom. 3. 27.

1. Cor. 4. 1.

Rom. 1. 16.

17. & 4. 5.

Phil. 2. 9.

Esa. 64. 6.

the Gospell, teacheth a mystical righteousness; So the Pope is Antichrist, not only because he is an aduersarie in exalting himself aboue all that is called God, though he pretend to be the seruant of seruants, but also because his doctrine is a mysticall iniquitie. Heere it is to be remembered, that on the forehead of the Whore of Babylon (to wit Rome) was written this word, *A mysterie*; and it is also to bee vnderstood, that on the Popes Mitre is the same word set with precious stones. If then for the doctrine of Iustification and merit by workes, the Church of Rome bee Antichristian, it followeth, that it is not Catholique, and therefore hath not continued an apparant member of the Catholique Church, euer since the Apostles time.

*Reuel. 17.
5. 9. 18.*

6 The later point inferred, may be the rather admitted, if wee marke well that *Paul* saith, That the Mystery of iniquitie was working in his time. So that it is likely, that those troublers (of whom mention is made in the 4. section) ouergrew (as weeds) the good corne in time, and preuailed still, vntill that myserie of iniquity

2. Thess. 2. 7

was reuealed, and consumed by the Spirit of God in the mouth of *Luther*, and other the seruants of Christ Iesus.

7 For the better manifestation of this point, let vs seriously consider, that how-soeuer the Church of Rome were now an apparant member of the Catholique Church (which indeed is not to bee imagined) yet sith it is not the Catholique and innisible Church, but a visible and particular Church, and hath not any speciall promise, that it should continue the same from the first constitution, how can we be assured, but that, in so many hundreds of yeeres, there haue been some alterations and innouations, as well as in the Church of God among the Israelites, to whom pertained the adoption, glory, covenants, giuing of the Law, seruice of God, and the promises? And yet it is written of ^{that} the Church: Now for a long season, Israel hath been without the true God, and without Priest to teach, and without Law.

8 As for that promise of Christ, Thou art *Peter*, and vpon this rocke I will build my Church, and the gates of hell shal not ouer-

ouercome it, it appertaineth to the Catho-
 lique Church, as builded vpon Christ the
 only foundation of his Church; and not
 to the Church of Rome, more than to the
 Churches of Asia, which are ouercome, or
 any other particular Church which may
 be ouercome; & yet that promise remaineth
 inuiolable, as the couenant, whereof
 the Raine-bow is a signe, is inuiolable,
 notwithstanding sundrie particular coun-
 tries be ouerflowen.

1. Cor. 3. 11.

Gen. 9. 13.

9 Indeed *Augustine* did once take that
 Rocke to bee *Peter* the Apostle, and his
 successors the Bishops of Rome; but hee
 after altered that his opinion, and vnder-
 stood Rocke to signifie Christ, by *Peter*
 confessed: For that Christ did not say to
Peter, I will build me vpon thee, But his
 words were (so *Augustine* conceiued
 them) as if hee had said, I will build thee
 vpon me, and not me vpon thee. His mea-
 ning is: It is absurd, that the Church which
 is Christs bodie (and is therefore called
 Christ; because it cannot consist without
 the head therof which is Christ himselfe)
 should be builded vpon *Peter*, who is but
 a member of the body. It is therefore con-
 uenient,

Col. 1. 24.

1. Cor. 12. 12.

venient, that *Peter* being but a member, should be builded vpon the body, considered together with the head.

1. *Pet.* 2. 6.

10 Surely *Augustine* had reason to fly to the true Rocke of saluation. For how-soeuer the succession of the Bishops of Rome till his time, was an excellent testimony to the truth, because they successively maintained the faith touching the fundamentall points therof; yet he might well consider that Personall succession, without succession in faith, is not a sufficient confirmation, or authentickall note of a true Church. For at Constantinople there hath bin an interrupted succession of Bishops til this day. And yet the Papists will deny that to bee any part of Christ his Church, because it retaineth not the true faith of Christ.

11 But because there is such adoe about the succeeding of *Peter*, and it is made a matter of so great importance, it is necessary to bee proued, that the Bishops of Rome bee *Peters* successors. Which how possibly Papists can performe, I cannot see; sith there is such a disagreement about his supposed immediate

mediate successor; the Decrees affirming *Clement*, and writers of good regard, (as *Irenaeus* and other) placing *Linus* next after *Peter*.

12 That this doubt whether the Bishops of Rome be *Peter's* successors, may be put out of all doubt, the Papists must necessarily proue foure things. 1. That *Peter* was at Rome. 2. That he sate Bishop there 25. yeeres. 3. That he was vniuersal Bishop. And 4. That his vniuersal authoritie was sufficiently conueyed ouer to all that should lawfully succeed him in that See. In any of which if they faile, the Popes authority falleth to the ground. For if *Peter* were neuer at Rome, how could he be Bishop there? If not Bishop at all, how vniuersal Bishop? If he had no such authority himselfe, how could it be conueyed ouer to his pretended successors? And if there were not sufficient conueyance, how frustrate is the Popes claime? But that there be such doubts in euery of these points, as the Papists cannot cleerely resolue, consider well the foure next articles.

13 None doth simply deny, but that *Peter*

Peter might haue been at Rome, as a passenger; or for some short abode, although so much be not manifest: But that he sate Bishop there, and that so many yeeres, is altogether vnlikely. For it not very likely, that *Paul* saluting so many by name, as he doth in his Epistle to the Romans, but that hee would make some honorable mention of *Peter*? And whereas fixe of his Epistles were dated at Rome, Is it not likely, but that in some of them hee would speake of *Peter*, if he had been there so long, and in such authority, as he doth of *Timothy*, whose authoritie was lesse, that thereby his exhortations, and reprovings might better preuaile? To say nothing that the Scriptures doe not in any place, signify that *Peter* was at Rome: Which (in likelihood) should haue bin done, if God had scene succession of Bishops at Rome from *Peter*, to be a matter of so great importance, as now it is made.

14 But say that he was at Rome, it will helpe the Papists nothing, except they can proue, that hee was also Bishop of Rome. Whereof there is small likelihood, if wee take this word Bishop, not in the large

large sense, which comprehendeth Apostles, and all Ministers having authoritie; but in the strict sense, which signifieth a Minister intituled to a certaine place. For is it likely that *Peter* descended from the highest degree in the Church (of which all Apostles were) next to Christ the head, to the inferiour degree of a Bishop? or Is *Matth. 18.*
 it likely that hee who had authoritie *18. & 18.*
 throughout the whole world, as hee was *18. 19. 20.*
 an Apostle, was tied to a particular charge, as he was Bishop?

15 But they say, He was Vniuersall Bishop, and therefore his authority was not restrained. They must needs say so, for else his supposed being Bishop at Rome will stand them in no stead. But was his authoritie enlarged hereby? If no, (for how could hee haue a larger iurisdiction, thā Apostolical authority throughout the world?) what reason then can they giue, why he should enioy that Vniuersall authoritie, rather by the name of a Bishop, and that of a particular place, than by the name of an Apostle? Againe, Is it not strange, that they cannot by any Scripture proue this point, sith it is of such consequence

consequence with them, as that it bindeth their consciences to the See of Rome? Nay rather the Scriptures shew the contrarie. For it is recorded in holy Writ,

Gal. 2.7.8. That the Apostleship of the circumcision (that is, of the Jewes) was committed to *Peter*, and the Apostleship of the vncircumcision (that is, of the Gentiles, such were the Romans) was committed to

Rom. 15.20. *Paul*. Againe, Is it likely, that *Paul* who inforced himselfe to preach the Gospell, not where Christ was named, lest hee should haue built on another mans foundation, would so intrude himselfe into *Peters* office, as to meddle with the affaires of so many Churches as he doth, (and that with all authoritie) in his Epistle to the Romans, and other his Epistles from Rome, and al this, without any mention of *Peter*, if *Peter* had been at Rome, and had such an Vniuersal authoritie? Sith *Paul* (as is said) ioyned with himselfe (for the more authorie of some of his Epistles) *Timothy* one of lesse authority than *Peter*, and writeth to the Philippians, That he had none like minded to *Timothy*, that would faithfully care for their matters,

Lastly

Lastly, It is vtterly vnlikely, That *Paul Gal. 2. 14.* would haue reprocued *Peter* to his face, &c. and that openly, for withdrawing himselfe from the Gentiles, if *Peter* had had such authoritie, as the Papists dreame of.

16 But suppose that *Peter* was at Rome, and had such authoritie, what is the Pope better for it, if it were not made ouer to *Peters* successors, by sufficient conueyance? But in this poynt, which chiefly concernes the Pope, the Papists seeme vtterly to faile. For *Gregorie* the first, reprooued *John* Bishop of Constantinople for indeuouring to obtaine the title of Vniuersall Bishop, and to haue his Church called the head of all Churches, telling him that none of the Bishops of Rome durst take such a title, though the Emperours began in Rome, were wont to abide there only, and did then intitule themselves Emperours of Rome. Nay he told him yet more plainly, That whosoever aspired to bee Vniuersall Bishop, was a fore-runner of Antichrist. Whereby it is euident that in *Gregories* time, there was no knowledge of any conueyance of *Peters* supposed authority made

made ouer to the Bishops of Rome. But for al this peremptory iudgement of *Gregory* (surnamed The Great) within few yceres after (about anno 607.) *Boniface 3.* obtained that title, with much suite and bribery, of *Phocas* an adulterer, and murderer of his master (that Christian Emperour *Mauritius*) with his wife and children. But succeeding Popes for the credit of that dignitie (being belike ashamed of such an institution) pretended to hold the same by y^e *Donation* of *Constantine* the first Christian Emperour. So that al this while, there was no coueyance of that authority from *Peter* that yet came to light. At last, the Pope (being come to the height of his pride) thought it a scorne to be beholden to *Constantine*, or any of them all, and therefore laid hold vpon those words of Christ, *Thou art Peter, &c.* But what hold he hath by them is partly shewed before, and is further to be considered, In that the Popes champion (father *Bellarmino*, made a Cardinall for his deserts) doth confesse, that this Vniuersal Bishopricke is descended to the Pope by a conueyance indeed, but not of the word, but of tradition.

Thus

Thus you may discover the sundry grounds of an article of the Popish creed, viz. That the Pope hath Apostolicall authoritie over the whole Church, as he is *Peters* successor.

17 Leauing these doubts touching the pretended successors of *Peter*, and commending them to the aduised examination of the Reader, I proceed briefly to proue (in more speciall manner) the Church of Rome not to haue been an apparant member of the Catholike Church, euer since the Apostles time. I say Briefely. For if I should demonstrate (as I could) the many, & grosse errors of the Church, both in doctrine and discipline (vnder which word I vnderstand the administration of the Sacraments, and the Liturgie) and if withall, I should paint out the bloodie tyrannie thereof, in persecuting the children of God, it would appeare more than manifest that it is, and hath bin long an apparant member, not of the Catholique, but of the malignant Church: But then I should be longer than I may, by reason of necessary busines, or need, considering so many bookes are written of those

those Arguments. I will therefore only propound some few things of many concerning the Pope, whom the Papiſts make the head of the Catholike Church. So that as a member of a mans body, is but dead if it receiue no life from the naturall head, so a particular Church is (in their opinion) no apparant member of the Catholique Church, which is not vnder the iurisdiction of the Bishop of Rome: From hence it followeth, That if the head be dead, the body must needs be dead: and, if the Pope be not, the Church of Rome cannot be an apparant member of the Catholique Church: But the Pope is not. *Ergo.*

18 The Pope is Antichrist, and hath been so long, therefore the Church of Rome is not, and for a long time hath not been an apparant member of the Catholique Church: For as his See is the seat of the whore of Babylon, to wit the Citie builded vpon 7. hilles, namely Rome, so he hath the properties of Antichrist: For he sitteth in the Temple as God, In charging the conscience as strictly with his decrees, and traditions, as with the Word

of

Reuel. 17.
9.18.

2. *Theff. 2. 4*

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of God, from whence the other haue no
warrant, and In auouching himselfe to be
free from error, which is proper to God.
2. He exalteth himselfe aboue all that is
called God, In esteeming himselfe as far
aboue the Emperour (who must hold his
sitrup, & on whose necke he must tread)
as the Sunne is aboue the Moone, and
therefore hee will not bee subiect to any
Magistrate, contrary to the expresse word
of God. 3. He is an aduersary to Christ,
howsoeuer he pretend to be his Vicar; but
therefore Antichrist in deed, seeing this
word Antichrist signifieth For Christ, and
yet Against Christ. I say an aduersary, not
only In teaching Iustification by workes,
to the preiudice of Christs death, for if
Righteousnes be by the Law, Christ died
in vaine, but also, In teaching that by
Christ we are freed from the guiltines of
sinne, but not from the punishment ther-
of; and yet the Popes pardons, and the
broaden God of his owne creation, can
do as much good to soules frying in Pur-
gatory, as to all, that pay well for them
while they liue on the earth. 4. He teach-
eth doctrines of diuels, forbidding to

D

marry,

Rom. 13.4.

2. Thess. 2.4.

Rom. 13.1.

2. Thess. 2.4.

1. Job. 2.22.

Gal. 2.21.

1. Tim. 4.

1.3.

1. Joh. 4. 3.

marry, and commāding to abstaine from meates, which God hath created to be receiued with thankes-giuing, of the which belecue and know the truth. And 5. Hee denieth Christ to be come in the flesh, In affirming Christ his body to be, by transubstantiation, in so many places, as where Masse is said. As the Anabaptists likewise deny Christ to be come in the flesh, In affirming Christ to haue brought his flesh from heaven.

19 Againe; Sith the Pope (as supposed head) is of the essence and forme of the Church of Rome, it must necessarily follow, that the Church of Rome hath not been alwaies an apparant member of the Catholike Church (according to the sense of the Papists themselues) if it can be proued, that often, & sometimes many yeeres together, there hath been no apparant Pope: But that is not impossible to be proued: For first it is to be noted with a *memorandum*, That by the speciall prouidence of God, Pope *Ioan* was deliuered of a child as she was going solemnly on procession in the middest of the open street, and in the presence of the people.

As

As if God had said from heauen, Behold the Whore of Babylon. Secondly, It is worthy the obseruation, That *Stephen 6.* and *Sergius* the third proceeded against *Formosus*, as against an vnlawfull Pope, both taking him out of the graue, spitefully disgraded him. The former summoning a Councel, attired him with the pontificall robes, plucked them off againe, put on Lay-mans apparell, cut off the two fingers of his right hand, cast them into Tiber, buried him in Lay-mens buriall, and disanulled his decrees. The other set him in the Popes chaire; drew him thence againe, cut off his head, and the other three fingers; hurled body and all into the riuer, & recondemned all his actes, so that it was needful to admit them new to orders, whom hee had made Priests. Thirdly, It is not to be neglected as not worth the reading, That sixe Popes (viz. *Clement 5.* *Iohn 23.* *Benedict 12.* *Clement 6.* *Innocent 6.* and *Urban 5.*) their See was 70. yeers together at Auignon in *France*. Where Popes were elected, liued, and died, so that some of them neuer saw Rome. This I say is not to be neglected. For if

John the Patriarch of Constantinople claimed the title of Vniuersal Bishop, because the Emperours had then their seat there; howsoeuer they then bare the title of Emperours of Rome. If *Peter* were therefore the Bishop of Rome, because he had his seat there, and there died, as Papists doe suppose, and If by the holy daies for *Peters* chaire at Antioch, and Rome, Papists shew their iudgement to be, That it is of the essence of a Bishop to sit in the See, whereof hee hath the title, for otherwise they need not make such adoe, to proue that *Peter* was at Rome, seeing it were sufficient to proue (if they could) that he accepted the title, then those 6. Popes, howsoeuer they were in title Bishops of Rome, yet in truth they were Bishops of Auignon, and therefore no apparant successors of *Peter*, and therefore no apparant heads of the Church, and therefore for 70. yeeies the Church of Rome was not an apparant member of the Catholike Church, according to the sense of the Papists themselues. Fourthly, *Onuphrius* (a Popish writer) telleth of 30. Schismes in the Church of Rome. Of which the 29. lasted

lasted 50. yeeres together. Wherin there were sometimes two Popes together, and sometimes three. All which three were removed by the Council of *Constance*. Can any say, that all this while there was an apparant head? If not, it must necessarily follow, That the Church of Rome hath not been euer since the Apostles time an apparant member of the Catholique Church, according to the sense of the Papists themselves.

20 Lastly, As when the eye is darke, *Matth. 6. 23* the whole body must needs be darke: So, if the head, viz. the Pope, be so corrupt, as that it cannot be perceiued to be an apparant member of the Catholike Church, how can the Church of Rome, whose being is altogether in that head, be an apparant member? But most of the Popes haue been such: *Ergo*. For howsoeuer that cannot be verified of al the Popes, which was said of *Boniface 8.* commonly called A diuell incarnat, That he entered like a *Fox*, raigned like a *Lion*, and died like a *Dog*, yet some of them entered by Coniuration; or the diuels helpe, as *Sixtus 2.* and *Gregory 7.* first called *Hildebrand*, or The

brand of Hell, Some by harlots, as *Christopher 1.* and *Iohn 11.* Some by poysoning their predecessors, as *Damasus*, who also did drinke of the same cup; and the said *Hildebrand*, who (besides his Coniuration) made way to the Popedome by poysoning fixe of his predecessors; and many by Simony or Violence. Were they apparant members of the Catholique Church, when they were Popes? Nay sundry of them were heretiques. As *Liberius* was an Arrian: *Honorius 1.* a Monothelite: *Anastasius* a Nestorian: *Iohn 22.* denied the Life to come, and the resurrection of the body, and this was laid to his charge when he was deposed by the Councell of *Constance*: and *Eugenius 4.* was condemned and deposed as an heretique in the Councell of *Basil.* As for their Liues, In respect of all, it is no lesse truly, than commonly said of *Gregory 1.* That he was the worst Bishop, but best Pope of Rome. But some of them *Platina* (no Protestant) called Beasts, and Monsters, and of *Iohn 12.* Cardinall *Turrecremata* writeth thus: Because the life of this Pope was detestable, therefore Christ himself gaue out the sentence

rence of condemnation. Forwhile he was abusing a certaine mans wife, the diuell stroke him sodainly, and so he died without repentance. To set downe in particular the monstrous offēces of most Popes, is too large and too filthy a field for me to walke in; I will therefore shut vp with the words of *Genebrard* (a Popish Chronicler) who writeth thus: For the space almost of seuen-score yeeres, and ten, from *John 8.* to *Leo 9.* about fiftie Popes did reuolt wholly frō the vertue of their ancestors, and were Apostaticall rather than Apostolicall. Yea some did get into the See, by force or bribery; Wherefore it is no maruell, if they were monstrous, sith they entered in, not by the dore, but by a posterne gate.

To conclude, If the Church of Rome be not the Catholique Church, because it is confined, visible, & faileth in the faith, without which faith, personall succession is of no validitie; If it haue no promise of perpetuity, the words of Christ to *Peter* not seruing the turne; and therefore may be ouercome as well as the Church of Israel, whereunto the promises did appertaine.

taine. If Papists cannot proue, that *Peter* was at Rome, nor that hee was Bishop there, nor that he was Vniuersall Bishop, nor that his authority was sufficiently conveyed ouer to the Bishops of Rome, vpon which succession standeth the being of that Church. If the Pope (vpon whom as their head the Church of Rome dependeth) be Antichrist, and sundry times, yea many yeeres together, there hath bin no apparant Pope at all, and most Popes haue been no apparant members of the Catholike Church, because of their heresies or monstrous liues, it followeth euidently, that the Church of Rome is not the Catholique Church, neither hath bin an apparant member of the same, euer since the Apostles time. And therefore it is to be wondered that any Christian man or woman, should bee so simple, as to hang their saluation vpon such a Synagogue, as out of which, God from heauen, biddeth his people to depart: *Re-*

uel. 18. 4.



THE THIRD POSITION.

PRIESTS ARE EXECV-
ted, not for Religion, but for
Treason,



It is not to bee denied, that
Priests are executed for *af-
firming the Popes Primacie,*
and reconciling to the pre-
tended Church of Rome,
&c. which are points of their supposed re-
ligion: But yet they are not executed for
these (or like) points or parts as they be
religious, but as they bee trayterous, or
dangerous to the State, in ciuill conside-
ration.

1. For, if Priests were executed for
these, or like poynts, as they be religious,
then the Church would proceed against
them in Ecclesiasticall maner, before the
secular power execute ciuill punishment.
As against Anabaptistes, and other in this
Queenes

Queenes raigne, hath bene performed. So that Priests their case differeth from Hackets only *Secundum magis & minus*, the one being more dangerous in ciuill consideration then the other.

2 Secondly, they should be executed as wel for affirming the Popes primacy and reconciling, &c. (as Story for his misdemeanure, though) beyond seas. For such affirming the primacie and reconciling, &c. are as damnable in religious consideration on one side of the seas, as on the other, but not so dangerous to our state in ciuill consideration.

3 Thirdly, they should be executed as well for other points of popery: as giuing the glory of the Creator (to wit prayer and praise) to creatures, Angels, Saints, stockes, and stones, &c. being no lesse damnable then such affirming the Popes primacy and reconciling, &c. in religious consideration, but not so dangerous to the state in ciuill consideration. As may appeare by a like case propounded.

If Anabaptistes, denying *magistracy*, and that *Christ tooke flesh of the Virgin Mary*, should swarme in England, and if Ma-

Magistrates should punish in a more ciuill manner of proceeding, (not the latter (though no lesse damnable, as it is religious) but the former, being more dangerous to the state in ciuill consideration, who would say, that Anabaptistes did suffer for religion, and not for treason or felony?

4 That affirming the Popes primacy and reconciling, &c. may appeare directly to be dangerous to the state in ciuill consideration, and therefore trayterous; it is to be knowne & considered, that Pope Pius Quintus (by his bull declaratory) pronounced our gracious and Christian Queene *an hereticke*, and excommunicated all such as yeeld obedience to her. If then the Popes authority be perswaded as a matter of conscience, & if by reconciliation her Maiesties subiects become vowed members of such an head as is her capitall enemy, we may be assured that so many as are so perswaded and reconciled, are prepared to obey the Pope, and disobey the Prince. Is not then such affirming the Popes primacy and reconciling, &c. dangerous to the state, in ciuill
con-

consideration, and therefore trayterous?

5 In that I say (prepared) it is yet further to be knowne and considered: that whereas the Northerne Earles had ill successe in executing the said Bull, other deuises were frustrated, and the hope of Papists their present preuailing much failed Parsons and Campian (English Priests) being to come into England to vrge the sayd Bull, and doubting that (in the rigour thereof) it would not be readily obeyed, did craue and obtaine of Pope Gregory the thirteenth, this exposition more plausible to Papists, but more dangerous to the state: *That the said Bull may alway bind the Queene and heretiques: but Catholikes (that is Papists) in no sort, things standing as they do, but then only, when there may be publike execution thereof.*

6 Philopater a loue of his country (as he pretendeth by that fained name) no Englishman (if ye will belecue him) yet descended of the English nation (as he saith himselfe) in a poysonfull and trayterous booke, often printed in diuers places beyond the seas (such liking find such books with such subiects as Papists be) granteth

graunteth that Priests are sent, with authority from the Pope, to pardon, excommunicate, reconcile, and teach (according to the Bull expounded) that subiects are not to obey the Queene in spiritual matters, but in ciuill; and *that for the present state of things.*

Self. 3.

7 What is implied in this last clause, Philopater himselſe diſcouereth when he ſaith, that it is agreed among diuers Lawyers and ſchoolmen, that if a Prince ſaile from the Romane faith, and endeavour to withdraw other, ſubieſts *may and ought* oppoſe themſelues, & depoſe their Princes, *if they haue force.* Which prouiſo, he inculcateth and vrgeth with this reaſon: *Last religion ſhould be indamaged, and aduanced, attempts not preuailling.*

Self. 3.

8 The ſame Philopater doth peremptorily pronounce as tyrannicall, this queſtion moued to Priests, fugitiues, recusants, and ſuch like: *If the Pope, or other in his behaife and cauſe of religion, ſhould in-made the land, what part would you take, the Popes or the Princes?* His reaſon of miſlike is, *becauſe a right Papiſt cannot anſwere freely thereunto, without offence to God or*
Cesar.

Cesar. As if God were offended; if *Cesar* defended against the Pope.

By which exposition of the bull, doctrine of the Priests, and dislike of a question so necessary it doth clearly appeare that the end of affirming the Popes primacy and reconciling, &c. is to prepare her Maiesties subiects to be ready (vpon paine of excommunication) to ioyne with such forces as shall be imployed against our Queene and state, in a pretended cause of religion. Is not this dangerous to the state in ciuill consideration, and therefore trayterous?

9 Let the affects and effects of such reachers and schollers be obserued, and the truth of this assertion will be so euident, as that nothing can be more manifest. To let passe their broad speeches, whe and where they dare: their concealing and abetting traytors, and trayterous designs, as they may (possibly) without danger, their reioycing at, and spreading abroad newes, importing successe to the Pope, though danger to the Prince, &c. To omit (I say) these and many such arguments of their trayterous affection, the
 shamefull

shamefull practises of many, bewray the
 Popish preparation of most, if opportu-
 nitie once serue. Many haue been the con-
 spiracies against her Maiesties person, to
 take away her life. *But O Lord haue mercy*
upon vs, to preserve her. Many haue bin the
 treasons against the Land to destroy it.
But O holy one of Israel defend this thine in-
heritance. Who haue bin the authors and
 actors of all these tragicall attempts, but
 such teachers and schollers? What were
 the Rebels in the North? And were they
 not prouoked to rebellion by *Nicholas*
Morton Priest, sent from Pope *Pius*, to
 vrge the execution of his bull? What were
 the Rebels in Ireland? And was not *Ni-*
cholas Sanders a *Judas* (that is) a leader to
 the Popes army, that came in pretence to
 relieue them? *Parry* and *Sommeruile* went
 about to murder her Maiestie. The one
 was encouraged in his diuellish enter-
 prise, by Cardinall *Como*, in the name of
 the Pope: and shall we thinke that the o-
 ther wanted the holy counsell of *Hall* the
 Priest arraigned? *Babington* and his com-
 plices, conspired against Prince & coun-
 try. Was not *Ballard* Priest a chiefe coun-
 sellor

sellorto them? and did not *Bost* a Priest keepe counsell (at least) as he lately confessed? If then Teachers and Schollers, Priests and Papists, concurre in seeking and following all opportunities to subvert our State, can any other end be imagined of Priests, their perswading, and reconciling, but to prepare their Schollers to ioyne together against Prince and country, when force shall answer their affection?

10 That the multitude of resolute Papists, be thus poysoned and prepared, let this be your last consideration for this time, and not the least at any time. That as the King of Ashur purposing to besiege Hierusalem, sent from *Lacish Rabshaketh* and others, to weaken the hands of the people, by disgracing their King *Hezechiah*, as one without religion, in that he had taken away Altars, and defaced high places; and by aduancing *Saneherib*, as one that preuailed against all Gods: So these Locusts, which haue faces of men, and haire of women, but the stings of scorpions in their tailes, to wit, Priests, who pretend a tender care of sauing soules in

2. Chron. 32.

9. 12. 13.

Reuel. 9. 3.

78. 10. 11.

in the beginning, but intend a cruell destruction of Life and Land in the end, are sent into this Realme by their King (the Angell of the bottomlesse pit, out of the smoke thereof, namely, by the Pope in his fume, but without flame I trust) before inuasion intended, to weaken the hands, and withdraw the hearts of the people, from our gracious Queene, by disgracing her Maiestie, as one without religion, in that shee hath taken away sacrificing Altars, and defaced religious houses; and by aduancing their King, as one that preuaileth against all Gods, all States, all Religions. The like practise of sending Priests to prepare people against the comming in of Spaniards, is to bee perceiued in Scotland.

II What successe this deuce hath, is also to be considered. The Pope is certified by Cardinall *Allen*, and the King of Spaine by *Parsons* the Priest, that there shall be found (ready secretly within her Maiesties dominions) many thousands of able people, that wil be ready to assist such power as shall be set on land. Of whose names they haue deliuered bead-roles,

E

especially

Sect. 4.

especially of such as dwel in port Townes and on the sea-coast, with assurance that Priests shall continue their reconciled people, in their lewde constancy. So hath her Maiestie published in her Declaration, Anno 1591. But *Philopater* denieth it, impudently and barely without any reason. But if *Ballard* Priest sent such a bead-rolle into Spaine, and *Throgmorton* had gathered the names of popish Noblemen and Gentlemen, to the same purpose: It may bee (in reason) supposed, that to Priests intelligence is sent by Priests, what schollers they haue perswaded and prepared for Treason and Rebellion.

To conclude, 1. If the Church proceed not against Priests in Ecclesiasticall manner, before the Secular power execute them. 2. If Priests suffer not for affirming the Popes Primacy and reconciling, &c. beyond seas. 3. If Priests be not executed for other points of Popery, no lesse damnable then these, as they bee religious. 4. But if the Pope by his Bull, hath vpon paine of Excommunication discharged her Maiesties subiects of their allegiance. 5. If Papists be dispensed with, for obeying

ing her Maiestie till time serue to the contrary. 6. If Priests come of purpose to reconcile and teach according to the Bull expounded. 7. If it bee a Catholique doctrine, that subiects hauing force, ought to depose their Prince, maintaining Religion contrary to the Church of Rome: and 8. In that case to ioyne with forreigne power. 9. If maisters and schollers haue from time to time attempted to put the said Bull in execution. 10. If Priests bee sent before inuasion to prepare the people: and 11. If thousands be notified euen by Priests prepared: then it may be auouched, that Priests are not executed for affirming the Popes Primacy and reconciling, &c. as they be religious, but as they be trayterous, or dangerous to the State in ciuill consideration.

FINIS.